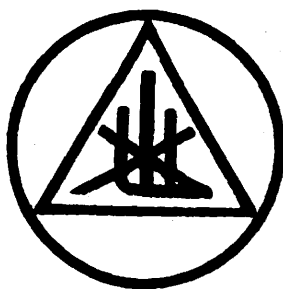


the Beacon



March 1965

The Beacon

A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.

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THE THREE FESTIVALS

WE are once more approaching the spiritual high point of the year, focused in the annual event we call the 'Three Spiritual Festivals', the Festivals of Easter, Wesak, and the Christ. This year the dates of these Festivals are:

EASTER FESTIVAL Thursday, April 15th.

WESAK FESTIVAL Friday, May 14th.

CHRIST'S FESTIVAL Sunday, June 13th.

The Christ's Festival, known also as the Festival of Humanity and the Festival of Goodwill, is observed each year as the World Day of Invocation. On this day the Great Invocation is used with particular intent as 'Christ's Own Mantram', and the prayer of humanity for the new age. It is sounded forth from the pulpit, over the radio and in the press. It's potency within humanity as a redemptive factor in lifting consciousness is steadily gaining power as more people use it regularly with understanding and purpose and with a consequent effect on attitudes of mind and heart and the way the day to day life is handled.

There is always more to do to spread the Great Invocation; to make it available in more languages and dialects, to give it worldwide mass distribution through modern communications' media, and to use it individually in intelligent co-operation with the light, the love and the will of God. It is to be hoped that this year, observed throughout the world as United Nations International Co-operation Year, those of spiritual orientation and loving hearts and an accepted sense of social responsibility, will choose to focus some part of their efforts to promote right human relationships on ways of bringing the Invocation to the notice of the general public.

The average man and woman may use the Invocation as a prayer for light and divine guidance in a confused world; the aspirant on the mystical way may use it as a means of achieving alignment, union, with the heart, the mind and the will of God; the disciple and the esoteric server can use it in

order to open up human consciousness as a whole to the basic energy flow maintaining our planetary form in life and being. By this group the Invocation can be understood and used as the blueprint of the Plan for humanity, the energy structure within the Plan, and as 'the complete new utterance of the Christ' for the age of Aquarius. In recognising something of its potent energy flow and basic purpose, it is also possible to identify and to align with the Hierarchy and the Christ who use the Invocation daily, in their own way, with 'constancy, exactitude and power'.

At the human level, however, we receive the Invocation at its point of precipitation into form, its densest level of manifestation and effect, which touches and influences the affairs of human life in all its complexity and diversity. Co-operation is needed at this level of application and effect by all who use and value the Invocation in a personal sense, so that it may literally pervade and penetrate all areas of human consciousness and understanding.

The editors welcome the ideas and the co-operation of *Beacon* readers in spreading the Great Invocation and in giving it particular emphasis on Sunday, June 13th, the World Day of Invocation in this United Nations International Co-operation Year, 1965. Invocation cards and literature are available to those who require them, and also suggestions for press and radio release.

It is taken for granted that all those who can will participate in group meditation at the time of the Three Festivals, or will unite subjectively with the world-wide approach to the Hierarchy and the Christ at this spiritual high point of the year. In consciousness, in thought, in meditation and prayer, in heart and in action, let us provide a maximum co-operation to the Hierarchy and the Christ, the heart of love within the Hierarchy, as they seek to permeate human consciousness with Light and Love and Power.

Problems of Living Relationships

by Djwhal Khul

As a disciple learns to focus energy and to become a living force working within the Plan, he has to fill his heart with true love in place of desire, in order that he may work as a co-ordinating agent.

ALL disciples are energy centres in the body of humanity and are in process of becoming points of focused, directed energy. Their function and activity always and inevitably produce effects, results, awakenings, disruptions and reorientations in the lives of those around them. In the early stages, they produce this unconsciously, and hence frequently the results on those they contact is not desirable, nor is the energy wisely directed, deflected or retained. Intelligent intent must lie behind all wise direction of energy. Later, when they are learning consciously to *be* and are becoming radiatory centres of healing force, consciously directed, this informing and then transmitted energy is more constructively employed along both psychological and physical lines. Nevertheless, in any case, the disciple becomes an effective influence and can never be what is esoterically called 'unnoticed in his place and minus impact on other souls'. His influence, emanation and forceful energy inevitably produce problems and difficulties for him; these are based on the human relations which he has karmically established and the reactions of those he contacts either for good or for ill.

Essentially the influence of a disciple of the Great White Lodge is fundamentally good and spiritually conditioning; superficially and in its outer effects, particularly where the disciple is concerned, difficult situations, apparent cleavages and the emergence of faults as well as virtues upon the part of those affected make their appearance, and often persist for many lives, until the person thus influenced becomes what is called 'occultly reconciled to the emanating energy.' Ponder on this. The adjustment has to come from the side of those influenced, and not from the disciple. . . .

The problems arising from the awakened

heart centre of the disciple are perhaps the commonest and frequently some of the most difficult to handle. These problems are based on living relationships and the interplay of the energy of love with the forces of desire. In the early stages, this inflowing love-force establishes personality contacts which veer between the stages of wild devotion and utmost hate on the part of the person affected by the disciple's energy. This produces constant turmoil in the disciple's life, until he has become adjusted to the effects of his energy distribution, and also frequent disruption of relationships and frequent reconciliations. When the disciple is of sufficient importance to become the organising centre of a group, or is in a position to begin to form, esoterically, his own ashram, prior to taking some of the major initiations, then the difficulty can be very real and most disturbing. There is, however, little that can be done by the disciple, except to attempt to regulate the outgoing energy of love. The problem remains fundamentally that of the one affected; the adjustments, as I have remarked above, have to be made from the other side, with the disciple standing ready to co-operate at the first indication of a willingness to recognise relationship and intention to co-operate in group service. This is a point which both parties, the disciple and the person reacting to his influence, need to consider. The disciple stands ready; the responsive party usually withdraws or approaches according to the urge of his soul or of his personality, probably the latter in the early stages. Eventually, however, he stands with the disciple in full co-operative understanding, and the trying time of difficulty is ended.

It is not possible for me to enter into explicit detail in considering these problems connected with the heart and the life energy

of the disciple. They are conditioned by his ray, the initiation for which he is being prepared, and the quality, evolutionary status and the ray of those affected.

The Disciple's Activities

There are also difficulties and problems of a more subtle nature arising from the same cause, but not localised in certain definite human relationships. A disciple serves; he writes and speaks; his words and influence permeate into the masses of men, arousing them to activity of some kind, often good and spiritual, sometimes evil, antagonistic and dangerous. He has therefore to deal not only with his own reactions to the work he is doing, but also, in a general and specific sense, to deal with the masses whom he is beginning to affect. This is not an easy thing to do, particularly for an inexperienced worker with the Plan. He fluctuates between the mental plane, where he normally attempts to function, and the astral plane, where the masses of men are focused, and this brings him into the realm of glamour and consequent danger. He goes out in consciousness towards those he seeks to help, but it is sometimes as a soul, and then he frequently overstimulates his hearers, and sometimes as a personality, and then he feeds and enhances their personality reactions.

As time goes on he learns, through the difficulties brought about by the necessary heart approach, to stand firm at the centre, sending forth the note, giving his message, distributing directed love energy, and influencing those around him, but he remains impersonal, a directing agency only and an understanding soul. This impersonality, which can be defined as a withdrawing of personality energy, produces its own problems, as all disciples well know; there is nothing, however, that they can do about it but wait for time to lead the other person forward into clear understanding of the significance and esoteric meaning of right human relations. The problem of workers with individuals and with groups is basically connected with the energy of the heart and with the vivifying force of its embodied life. In connection with this problem and its reactions upon the disciple, certain definite

physical difficulties are apt to occur, and with these I will shortly deal.

It should also be pointed out that difficulties of rhythm are apt to occur, and problems connected with the cyclic life of the disciple. The heart and the blood are esoterically related, and symbolically define the pulsating life of the soul which demonstrates upon the physical plane in the outgoing and the withdrawing dual life of discipleship, each phase of which presents its own problems. Once a disciple has mastered the rhythm of his outer and inner life, and has organised his reactions so that he extracts the utmost meaning from them but is not conditioned by them, he then enters upon the relatively simple life of the initiate. Does that phrase astonish you? You need to remember that the initiate has freed himself, after the second initiation, from the complexities of emotional and astral control. Glamour can no longer overpower him. He can stand with steadfastness in spite of all that he may do and feel. He realises that the cyclic condition is related to the pairs of opposites and is part of the life manifestation of existence itself. In the process of learning this, he passes through great difficulties. He, as a soul, subjects himself to a life of outgoing, of magnetic influence and of extroversion. He may follow this immediately with a life of withdrawal, of apparent lack of interest in his relationships and environment, and with an intense introspective, introverted expression. Between these two extremes he may flounder distressingly, sometimes for many lives, until he learns to fuse and blend the two expressions. Then the dual life of the accepted disciple, in its various grades and stages, becomes clear to him; he knows what he is doing. Constantly and systematically, both outgoing and withdrawing, serving in the world and living the life of reflection, play their useful part.

Many psychological difficulties arise whilst this process is being mastered, leading to psychological cleavages, both deep-seated and superficial. The goal of all development is integration, integration as a personality, integration with the soul, integration into the Hierarchy, integration with the Whole, until complete unity and identification has been achieved. In order to master this

science of integration whose basic goal is identity with the One Reality, the disciple progresses from one unification to another, making mistakes, arriving often at complete discouragement, identifying himself with that which is undesirable until, as soul-personality, he repudiates the earlier relationships; he pays the penalty again and again of misplaced fervour, distorted aspiration, the overpowering effect of glamour, and the many conditions of psychological and physical disarrangement which must arise whilst cleavages are being healed, right identification achieved and correct orientation established.

Whilst this basic, inescapable and necessary process is taking place, a definite work is going forward in the etheric body. The disciple is learning to lift the energies, gathered from the lower centres, into the solar plexus and from that centre into the heart centre, thus bringing about a re-focusing of the energies above the diaphragm instead of putting the emphasis below. This leads frequently to profound complications, because, from the personality angle, the solar plexus centre is the most potent, being the clearing house for the personality forces. It is that process of decentralisation and 'elevation' of the lower consciousness to the higher which produces the main difficulties to which the disciple is subjected. It is this process also which is going on in the world as a whole today, causing the appalling disruption of human affairs, culture and civilisation. The entire focus of humanity's consciousness is being changed; the selfish life, characteristic of the man centred in his desires and consequently in the solar plexus centre, is giving place to the decentralised life of the man who is unselfish, centred in the Self or soul, aware of his relationships and responsibility to the Whole and not to the part. This sublimation of the lower life into the higher is one of deepest moment to the individual and to the race. Once the individual disciple, and humanity as well, symbolising the world disciple, have mastered the process of transference in this respect we shall see the new order of individual service and of world service established, and therefore the coming in of the awaited new order.

Of all these processes, the circulation of the blood stream is the symbol, and the clue to the establishment of the world order lies hid in this symbology, free circulation of all that is needed to all parts of the great framework of humanity. The blood is the life, and free interchange, free sharing, free circulation of all that is required for right human living will characterise the world to be. Today these conditions do not exist, the body of humanity is diseased and its internal life disrupted. Instead of free circulation between all parts of the life aspect, there has been separation, blocked channels, congestion and stagnation . . .

Ancient Trouble

The trouble is of ancient origin and of long established habit and inevitably affects the physical vehicle of the soul. Exemption from the effects of human ills is no indication of spiritual superiority. It might simply indicate what one of the Masters has called 'the depths of spiritual selfishness and self-satisfaction'. The initiate of the third degree can hold himself exempt, but this is only because he has completely freed himself from glamour and no aspect of the personality life has any further power over him. All the ray types are equally subjected to these particular problems. The seventh ray, however, is more susceptible to the problems, difficulties and diseases incident to the blood stream than are any of the other ray types. The reason is that this is the ray which has to do with the expression and manifestation of life upon the physical plane and with the organisation of the relationship between spirit and matter into form. It is concerned therefore today, as it seeks to create the new order, with free circulation and with a consequently intended freedom of humanity from the ills and problems of the past. This is of interest to remember, and students would find it helpful at this time, if they want to co-operate intelligently with the happenings of the day, to collect and study all that I have written about the seventh ray of ceremonial order and magic.

FROM A TREATISE ON THE SEVEN RAYS,
VOL. IV, 122/129

A Redemptive Way of Life

by Mary W. Turner

The Lord of the World, through meditation, is carrying forward processes which he instituted in his original, creative meditation, back in the darkest night of the time when he decided to create this planet of ours for strictly redemptive purposes.

from DISCIPLESHIP IN THE NEW AGE, Vol. II, pp. 222/3

THERE is an element of mystery and fascination in the concept of 'redemption', and also an air of practicality that lifts it above the mystical and evangelical implications in the word 'salvation', although the two are identical in many ways.

Perhaps the distinction lies primarily in the fact that 'redemption' is descriptive of planetary purpose in this second solar system and 'relationship' is the underlying planetary theme and keynote. The factor of redemption seems, therefore, to apply essentially to the requirements and possibilities of the immediate future, the Aquarian era when humanity must learn to 'redeem relationships' at all levels, on all planes, between man and God, between men and between nations; while 'salvation' seems more descriptive of the vision, goal and purpose of the Piscean past.

The esotericist learns and hears a great deal about the redemptive process, for esotericism is defined as the science of redemption whereby the continuity of conscious spiritual growth eventually allows the soul, the agent of redemption, to control and infuse its personality instrument. Therefore we find that esotericism is also defined as the science of the soul. And in these definitions alone a clear and accurate story is told in a few words of human evolution and the unfoldment of the Ageless Wisdom, which may nevertheless take aeons of time to experience in living reality. We may tend to think of redemption as of abstract value affecting consciousness only, and intangible therefore to concrete human needs. And while this may be true of human registration, yet we

need to realise at the same time that what is abstract for humanity is concrete for the larger Life in whom 'we live and move and have our being'; and that the process of redemption in humanity is a part of, in fact is the result of, the 'strictly redemptive purposes of our Planetary Logos' and for him, whose vehicles consist of substance of the seven subplanes of the cosmic physical plane, redemption is correspondingly a concrete and tangible matter.

We as esotericists can best understand the process in ourselves and in the human kingdom in this context of the larger whole, so that we may co-operate intelligently in planetary redemption, planetary evolution and planetary initiation. If it were not for this all-encompassing process within the planetary Life, it would not exist at the human level. And in searching out into the planetary heights and depths of evolution, using the creative imagination as an explorer rocket, boosted by what facts and information we have, we can perceive the human correspondences and understand them in spiritual perspective.

Can we know anything very tangible of the strictly redemptive purposes of planetary incarnation? At the planetary concrete and human abstract level of understanding, yes, a little. Perhaps we need to begin by realising that esoterically, substance and energy are interchangeable terms; and that what seems to us insubstantial energy flow, focused through the intangible substance of soul, mental, emotional or physical expression is, spiritually speaking, the atomic deva-substance of certain great cosmic Beings who

contribute to the vast process of cosmic evolution by providing the building substance, the energy, of which the seven cosmic planes of consciousness, with their forty-nine subplanes, consist.

An exact correspondence can be found at the human level where the atomic substance of a physical man is provided by elemental sub-deva life, to which man stands in the same relation and with the same abstract effect as God in his relationship to man.

The Creative Hierarchies

Studying the chart of the twelve Creative Hierarchies on pages 34/5 of *Esoteric Astrology* we learn that these twelve Hierarchies consist of the five great groups of Ray Lives dominant in the first solar system, and the seven groups of Ray Lives dominant in the second solar system, the present. These are the Seven Spirits before the Throne of God, the seven Ray Lords, the seven specialised groups of Lives whose substance in the form of energy provides the building material of our solar system and of the seven planes of consciousness of our planetary form. This building substance is insubstantial energy so far as humanity is concerned; but in a planetary sense it is the form-building substance contributed by the deva lords from which the manifested body of the planet is created.

We also learn that the substance of this second solar system includes the 'unredeemed residue' of the first solar system. And here probably lies the basic clue to the redemptive process of our Planetary Logos and the meaning of the statement that the substance of our planet is already 'tinged with karma'.

Here then is the fundamental planetary task and goal in stark, unadorned terms, the redemption of the unredeemed residue of the first solar system which our planetary Logos, at great sacrifice, has undertaken to redeem in an act of love and service to the evolutionary requirements of the Solar Logos himself. Is there a correspondence here to the birth of a child in a diseased or a deformed body, a taking on by the soul of tainted individual or group substance to be transformed and redeemed by the 'renewing of the mind', the lifting of consciousness? It is said that

sacrifice and pain exist nowhere else in the solar system as they do on the planet Earth. The redemption of unregenerate solar substance is a formidable planetary service of vast dimensions, including effort, struggle, sacrifice and ultimate triumph. Even the limited human mind can grasp something of its implications since every level of intelligence within the planet is called upon to contribute, to co-operate, and to accept a share of necessary self-sacrifice according to the needs of the process of redemption.

And how is effective contribution made? Only by the lifting of consciousness, another abstract intangible to humanity, although both concrete and tangible to our Planetary Logos; because where unredeemed substance exists in the planetary body, vital energy flow throughout the etheric vehicle is sluggish, slow and impeded, conforming to the unregenerate aspects of human consciousness, whose selfish materialism and separateness create and perpetuate blockages and cleavages, disrupting energy circulation.

In our understanding as esotericists of energy flow and correct energy circulation, we need to remember that the energy we use and express, wisely or unwisely, consciously or unconsciously, is the flow and circulation of the lifeblood of our God throughout his manifested form. Energy as life flow must circulate to maintain health and wholeness within its manifested form. Where separative, self-centred and materialistic attitudes exist, betraying the presence of the unregenerate residue substance of the first solar system, planetary energy flow is blocked. Have we ever thought of selfish attitudes of mind and lack of unity and right relationship in these terms?

Redemption through the Soul

Redemption, then, applies specifically to consciousness, through the soul aspect in man to inclusive attitudes of mind and heart and action, to understanding relationships with others, for all are units of life within the One Life. These redeemed attitudes open up channels of communication and permit energy to flow freely, thereby transforming crystallised substance.

Can we imaginatively assume that Sanat

Kumara (God manifest) is responsible for the redemption of his own subtle vehicles of manifestation; and that those who together form the major centres of consciousness within the body of his manifestation, are responsible for the redemptive process within their own energy environment? The vehicles of a human being, both subtle and tangible, include unredeemed planetary substance of the first solar system. This factor involves each and every human being in responsibility for personal regeneration as a contribution to the lifting of human consciousness as a whole and in co-operation with the redemptive purposes of our God.

In the long, slow evolutionary process in which we are involved, conscious human co-operation with planetary redemption is possible, therefore, and is sought by those who have already entered fully into the plan and redemptive purpose of life on Earth. Within this whole process, a human being stands as 'a relaying channel or a delaying point of selfish interest' within the divine circulatory flow.

Hence the emphasis in all spiritual teaching which is basic to esoteric philosophy on 'lifting' consciousness and on 'redeemed' attitudes of mind and heart in man, in men and in all relationships. Selfish desire, separateness and indulgence in the material nature of the personality seal off the power of the One Life in personal pockets of cornered energy open only to self-interest. The esoteric student has some experience of the drastic, sometimes dangerous effects of energy abundance received and not expressed, accepted and not adequately shared or distributed. Energy congestion in a human being can result in serious physical deterioration, and even death. Those unredeemed areas in the substance of the planetary body, already predisposed to disease, clearly advertise their whereabouts by the presence in the substance of human consciousness of those attitudes of mind which inhibit right relationships and restrict energy circulation. The main problems of humanity are symptomatic of this condition and basically all these problems result from what has been called the 'sin of separateness'.

We know how lethal is the sin of separateness as a motive for self-interested action,

precipitating war and conflict among men; we can see where and how selfishness prevents a right distribution of the world's resources (energy), and perpetuates gross materialism. These are the effects in human consciousness of planetary substance tinged with karma, combined with the unredeemed personality forces of the human kingdom; and these, therefore, are the redemptive responsibilities of humanity. This perhaps may throw a new light on Stage II of the Reflective Meditation on Attracting Money for Hierarchical Purposes given in *Discipleship in the New Age*, Vol. II, pp. 228/231. At this stage of the meditation sequence we are asked to 'ponder on the redemption of humanity through the right use of money'.

Money energy, wisely used or selfishly misused, is an aspect of the life energy of the planet. More than any other energy, crystallised at the human level into tangible substance, it 'follows and conforms itself to thought'. Attitudes of mind, therefore, coupled with selfish or altruistic desire, provide the power of release or of disruption in money flow and distribution.

Right Use of Money

The redemption of humanity through the right use of money occurs as the result of a personality-focus reoriented toward the soul. The crystallised force of a self-centred personality yields slowly and with painful distaste to the impact of potent soul-propelled energy. If we sometimes despair and wonder at the slowness and the pain and the enormous amount of persistent effort required to produce even a tiny, fluctuating response, we might bear in mind that 'an energy is subtler and more potent than the force upon which it makes impact or establishes contact; the force is less potent but is anchored. In those last two words you have the key to the problem of the relationships of energy; free energy from the angle of the anchored point of contact is in some way less effective, within a limited sphere, than the energy already anchored there. . . . Ponder on this.'

from *A Treatise on the Seven Rays*,
Vol. IV, p. 584.

Pondering may throw a light on a fundamental human problem, the resistance of the

personality as anchored force, to the influence of the soul as free and potent energy flow. And we realise once more the place of esotericism, the science of the soul, within the process of human evolution and in the continuity of planetary initiation.

It is said that due to the cleansing and purifying process of war and the stimulation resulting from a realignment and newly established, more potent relationship between Hierarchy and Shamballa, many aspirants are finding their way into ashramic groups and many accepting disciples are crossing the periphery of the inner ashram. Humanity can co-operate with the Plan of Hierarchy in a more realistic way than before and with greater effect; and disciples are able to share in Hierarchical work, conscious of the open channel between Hierarchy and humanity and the two-way energy flow established. A structure of approach and a path of return has been created by human invocation and Hierarchical response, and an energy interaction set up, which fuses and integrates all available disciples for service within the centre, Hierarchy; at the same time contributing to the process of externalisation of the Hierarchy and the reappearance of the Christ.

The Christ life is the 'redeemer', the planetary embodiment of the redemptive power of the human soul. The birth of the Christ in the human heart is the equivalent in the individual of the reappearance of the Christ on Earth among men. The more conscious and continuous interplay established between Hierarchy, led by the Christ, and humanity, is indicative of the soul force of redemption successfully at work within the unregenerate human personality, revealing the process of the first initiation now at its climax.

There is one aspect of initiation which is to be overlooked. Every initiation is a process of energy transmission from a higher to a lower; every initiation begins with electrical force, and charging and recharging is related to the mystery of electromagnetic transmissions of energy and the same time are eliminative

in their effects. In this fact lies a great planetary truth and the key to the science of planetary redemption. When the spiritual and the electrical charging of the three major centres on the planet, Shamballa, the Hierarchy and humanity, has reached a high stage of receptive efficiency, a certain cosmic Avatar will "become conscious of the vibratory quality of the little point of light within the solar sphere" and will then "turn his gaze and send his force unto that point of light, and cosmic evil will be driven out and find no more a place on Earth".

from *A Treatise on the Seven Rays*,
Vol. V, pp. 735/6

Human Contribution

It may be difficult to realise the vital importance of the human contribution individually and as a whole towards the creation of that magnetic-attractive force in the planet, which will both eliminate gross unredeemed planetary substance and at the same time attract the attention and force of a cosmic Avatar; yet so it is. 'Where the consciousness is focused, there the life energy will gather its forces.'

Disciples facing the requirements of initiation, and humanity as a whole involved in the process of the first initiation of the threshold, stand at that key point within the planetary life, the fourth kingdom in nature, where two ways unite, the superhuman and the subhuman kingdoms, the macrocosm and the microcosm, spirit and matter. The human kingdom includes the substance of all seven kingdoms; hence its problem and its glory. And for the disciple the path he has chosen steadily initiates him into a consciously accepted responsibility and sharing in planetary evolution, planetary redemption and the resolution of duality into an ordered synthesis.

Three fundamental techniques of service have been suggested to us, and three basic streams of energy are made fully available. The power of the One Life and the love of the One Soul are brought into redemptive expression in world service through the ability of the disciple to practice self-forgetfulness, harmlessness and right speech.

Self-forgetfulness is the capacity for renun-

ciation, and the sacrifice of self-will and self-interest to the purposes of the larger whole. This is a powerfully redemptive, transfiguring energy. Harmlessness, 'perfect poise, a completed point of view and divine understanding', opens up the clogged channels and permits energy to flow. This, it is said, is the method used by the Christ in his healing miracles 2,000 years ago. It is today a healing and transmuting power within the substance of the three worlds. And right speech, resulting from right attitudes of mind, a free and open mind, a soul-infused, radiant and inclusive mind is the means of achieving transformation and renewal at the outer level of daily life and human relationships. These are the redemptive techniques of service.

The energies we have available for use are embodied in the Great Invocation, the blueprint, the energy structure, of the Plan. These are the three basic streams of creative energy maintaining our planetary life in consciousness and Being, light, love and power. These streams of cosmic energy are used at the human level of planetary service by the disciple as clear enlightened thought, spiritual perception, mental balance and freedom from prejudice, wise choice, radiation, revealed Truth; as compassion, inclusiveness, intuitive understanding, right relationship, unity, harmony, magnetism, revealed Beauty; as self-renunciation, the will-to-good for the whole of humanity, spiritual purpose, synthesis, peace, dynamism, revealed Goodness.

Never a day goes by but the Hierarchy and the Christ, in their own ways, sound forth the Great Invocation 'with constancy, exactitude and power', pouring out these potent streams of energy under the clear sustained direction of their thought, and according to the plan and purpose of planetary redemption.

Seventh Ray Technique

The seventh ray technique of radiatory activity is becoming more familiar in practice and more powerful in effect under the increasing influence of the Aquarian cycle. The esotericist is trained and skilful to a degree in the right projection of selected energy towards a specific objective. Sustained energy radiation through the substance in which we are immersed and for which we are responsible can move, and is moving, the heavily held and strongly resistant forces of the personality.

The problem is clear, the solution known; the strictly redemptive purposes for which our planet was created are becoming our purposes and our responsibility. Esotericism is essentially a way of life, a redemptive way of life. We redeem our own measure of residue substance and eliminate the coarse atoms of the threefold human nature, as we learn to live a life focused in the soul centre, bringing our own personality forces under soul control. To the extent that this regeneration has proceeded in us individually, we contribute effectively to the planetary process in lifting human consciousness as a whole and restoring the divine circulatory flow.

The example of a redeemed life is the most potent instrument in service we possess; personal example which is genuinely unself-conscious, and a spontaneous soul radiation, teaches, heals, redeems and lifts. Until: 'Eventually, the solar Lords, through manas (the mind) will control the lunar lords of elemental substance, and not alone their own but that which looks to them for aid. Thus will redemption come to all through man, and thus the glory of the Lord of Life be seen'.

from *Discipleship in the New Age*,
Vol. II, p. 224

The Earth Is The Lord's

by Evelyn M. Holt

'This Earth is a battleground between Spirit and matter, where exist many forms of life with varying states of consciousness.'

IN the opening phrase of this well known *Psalm XXIV*, attributed to David, the use of the possessive case immediately introduces us to the idea of One Life manifesting in form, for the old meaning of possession is 'to occupy in person'. The same idea underlies all occult teaching, and is clearly emphasised in the books by Alice A. Bailey which transcribe wisdom from a Tibetan Master. Also, it is evidenced in the writings of the scientist-priest, Father Teilhard de Chardin, whose recently published volumes are causing much thought and comment. This French palaeontologist and Jesuit Father had, during his lifetime of scientific investigation and meditative reflection, 'a sort of tenderness for the Cosmos, and for man and all other forms of life, an intuitive familiarity with the whole Universe'. His concepts are indicative of new age thinking. They seem to bear out the Tibetan's prediction that re-spiritualisation will occur in the Catholic Church, bringing growth toward a future new religion which will embrace all faiths.

Using the Old Testament song of praise verse by verse, let us seek some connecting threads of thought to bind together these three different approaches to Life on Earth, the Biblical, the occult, and that of the scientific-philosopher.

'THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF; THE WORLD, AND THEY THAT DWELL THEREIN.'

In these words did David, who became second King of Israel and Judah, worship the Creator, and acknowledge all manifestation as his habitation. It is said that this youngest son of Jesse, the sheep owner, had red hair and a goodly countenance, just as man's prototype Adam means 'red earth', and the face of nature is fair when not

marred by the careless acts of man. From shepherd-boy to king of his nation, the story of David covers many experiences whose inner meanings parallel the struggles of the human soul in its earth battle for mastery. How alive with significance are such accounts as Goliath's slaying by means of a stone slung by David, into his forehead between the eyes; and David's soul to soul friendship with Jonathan, the King's son, from whom he obtained a robe, a sword, a girdle, and a bow. When Jonathan died, so the story goes, David mourned, but went on to kingship; as king, also, over his own nature, but always willingly subject to the One prevailing Lord to whom this psalm is directed.

Occult teachings likewise describe Earth as a living form, the sum total of all physical, vital, astral and mental forms, which registers through the personality mechanism of man. Our Spiritual Lord, however, is recognised as a Great Being emanating from beyond our Solar System; One who passed through human consciousness aeons ago, yet in this present cycle of manifestation, as the fundamental principle of Love-Wisdom, makes impact *via* the Soul in man. Man's form nature is part of the planetary earth body, a subsidiary of the Great One, and this planetary life, being focused on the astral plane, makes man at this time strongly centred in his desire nature. However, the strength of Spirit and the intuitional nature of our great Lord is gaining, thereby helping humanity to enter increasingly into the Life of the One in whom we truly live, and move, and have our being.

Esoteric teachings call the Earth 'a battleground between Spirit and matter, where exist many forms of life with varying states of consciousness'. The Lord is fulfilling him-

self in many ways as he works to make this non-sacred planet into a body of light. He is 'in the world', reflected on the mental plane where humanity's living cells are evolving back to their source, but not of it. Fulness or wholeness will be attained when all units of both deva and human evolution find their group unity in the kingdom of Souls, the plane beyond the mental.

The potentiality of all units of separated life returning to ultimate Wholeness is likewise stressed in Father de Chardin's books, and is based on factual research into the ancient life of all species, sub-human, animal, and man. He states that geological phenomena can probably only be understood if seen in conjunction with the evolution of, what he calls, the 'Earth Unity'. He affirms that nothing is profane for those who know how to see it; that the process or mechanism of advance from lower to higher can be followed in all forms known; and that the whole Universe co-operates in evolution of life over vast time periods. As it ascends, life ever grows more complex, and the rising tide of consciousness slowly at work is made visible in the growth of the nervous system. The Universe itself can be said to evolve as portions of matter are led toward the realisation of a 'thinking zone' which he terms the 'noosphere'. 'Is it not the Spirit', he asks, 'which animates everything, even the plants, even the stones?'

Our singer of Psalms continues his song; proclaiming the manner of the Earth's building.

'FOR HE HATH FOUNDED IT UPON THE SEAS, AND ESTABLISHED IT UPON THE FLOODS.'

As a shepherd, David knew the need of quiet waters to sustain his flock. He recognised that when the flock came to rest by still waters, it was because they were led there by a trusted guide, under whose care they could partake of food from green pastures. As a boy he had witnessed many violent outbursts by King Saul, whose rages shook the palace. It was only when David played sweet music on his harp of seven strings that peace would come. By experience in tuning the mind's vibrations to the higher planes above the flooding waves of the emotional, he had found that the Lord's Way

was truly in the sea, and his Path established in the midst of deep waters.

Occult teachings present the laying of the Earth's foundations from the angle of the Ancient Wisdom, and use the term 'water' to describe many aspects, the ocean of life, celestial waters which pour down as love-wisdom energy, making a fulness of quality a web of light, linking Spirit and matter. This dynamic energy or *anima mundi* enfolds and permeates the world. Mass life and the astral plane are also conceived of as 'water', and from this sphere, man must emerge on to a standing place. The zodiacal signs of water are the Crab, the Scorpion, and the linked Fishes, all symbolic of the history of man's growth and development, as the great Law of Cause and Effect governs his journey upward and onward to the Fountain of Life.

Scientists, too, know water as the medium and matrix of life, the Mother Substance which bathes and penetrates every living cell on earth. Father de Chardin acknowledged One Intelligent Life who created the world in thought from an infinity of inter-related entities. He saw each element of life as part of an immense river, and felt that its function, its place, and its meaning could only be understood in relation to the whole of the river's course. He once described air and sea in these words: 'A thick living envelope in which life swarms and hovers, as fluid and dense as the medium that holds it'. Matter to him was both positive and negative, holding both the power to enrich, and the power to destroy. In a prayer addressed to matter, he surrendered himself unconditionally to its mighty layers 'with faith in the heavenly influences which have sweetened and purified your waters. The virtue of Christ has passed into you'.

David, too, reaches up with longing as he asks:

'WHO SHALL ASCEND INTO THE HILL OF THE LORD?

OR WHO SHALL STAND IN HIS HOLY PLACE?'

There were many hills and mountains sacred to the Hebrew people, some because of their connection with mighty deeds of leaders or prophets; others had even been sites for the manifestation of God himself.

The highest hill on which Jerusalem stood was known as Mount Zion. Occupied by the son of Jesse, it became known as the 'City of David', so representing all that was dear and cherished in Israel. To David it was God's Hill in which it delighted him to dwell. He termed it: 'Joy of the whole Earth,' and looked to it for help in time of trouble. He ever declared that he who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty'.

In her book *From Bethlehem to Calvary*, Alice Bailey interprets the inner life of the historical Jesus as a series of self-induced initiatory processes, two of which take place on mountains. The Transfiguration occurs on Mount Carmel, where personality expression is achieved, and soul contact radiated before three disciples. The most difficult and transforming initiation of Renunciation, the Crucifixion, is enacted on Mount Calvary, and there as the self is lifted on the cross in sacrifice, all is lost and gained. Only by following the way of Christ can man ascend to the holy hill, the high place from whence he came, and where all separated units converge. Thus is the ascent of evolutionary consciousness. 'First, mass consciousness; then consciousness of the dramatic, isolated self; and finally again a group consciousness which includes the individual consciousness in greater awareness and service to the Plan of God.'

Father de Chardin also calls evolution an ascent of consciousness. 'Man is not a static centre of the world, as has so long been thought', he said, '—he is the axis and arrow of evolution. Ever since the first appearance of man, consciousness has played a decisive part not only in the everyday activities of life, but in the evolutionary process itself. The history of man, the last to be formed and the highest of molecules, continues this evolutionary process with no branching off, as in the animal species, but a steady advance along the same line, as the human spirit comes into play. By unifying earth, man, following the Christ pattern, will be drawn to the centre'. He asks, '—has not the moment passed when God speaks in the desert, and must we not now understand that "he who is", is not to be heard in this

place or that, for the heights where he dwells are not inaccessible mountains, but a more profound sphere of things?' The ultimate goal of the ascent of evolution he calls the Omega Point.

What are the necessary requirements for him who would make the ascent, and stand at the feet of his Lord? David answers his own question:—

'HE WHO HATH CLEAN HANDS, AND A PURE HEART;
WHO HATH NOT LIFTED UP HIS SOUL UNTO VANITY,
NOR SWORN DECEITFULLY;'

In the physical, emotional and mental experiences of his own life David knew the significance of the hands and heart. He had ministered to the needs of his flock, and like a good shepherd, carried the lambs near his heart, and applied the oil of healing to the wounded ones; he had guarded them from the marauding wolf. His hands were the instruments controlling the vibrations of the harp, whose music calmed King Saul. Through the hands of his friend, Jonathan, came the warning arrows telling him that King Saul sought to kill him, and thus through a 'heart of love', David was able to escape. Were not these qualities for the ascent humbleness and service, stability to overcome emotion, and true understanding in time of danger?

In esoteric teaching the hands play a great part. They are symbols of acquisitiveness, centres of force, wielders of the sword, and instruments of healing. Touching governs the service aspect, but purification must precede their use, for baptism in the deeper sense is required before the hands are ready for ministry. The heart is called the Life principle. It is the nucleus of positive energy, holding all atoms of the body in their right place, and subordinate to the Soul's energy. Through true understanding the pure heart acts as a bridge of salvation to the inner worlds, and as an organ of sensitive response to group or world conditions. The heart summons man to the heights, and to that unity of consciousness so necessary in today's troubled world. It is a key which, if rightly turned, will open doors to new dimensions, and provide entrance to the Holy Place. The man who exalts himself in pride, or refuses to use his God-given key

of understanding cannot enter into the Wisdom of the Lord.

Regarding the need for hands and hearts, the scientist-priest tells us, '— without knowledge and research, there can be today no possibility of any human progress or real mystical life. I am deeply convinced with a conviction based on reason, of the fundamental spiritual importance of an effort to reach consciousness, for consciousness is the sap of the tree of life, and of that tree our own privileged species is the topmost bough'. It was his ambition 'to leave behind the mark of a logical life directed towards great hopes of the world'. He felt that 'salvation was no longer to be sought in "abandoning the world", but in active participation in building it up'; and that the past had revealed how the future is to be built. He further affirms: 'Christ's essential message is wholly contained in the proclamation of a Divine Fatherhood, the gift of the Heart instead of the prostration of the body, communion (or Becoming) transcending sacrifice, and God-Love finally attained only through love, therein lie the psychological revelation and the secret of Christian love. And personally, he states: 'I am a pilgrim of the future on my way back from a journey made entirely in the past. I merge myself in a sense through my heart with the very Heart of God'.

What awaits the pilgrim soul who, through the struggle and strain of life, is able to follow the road to the heights of the Holy Hill? David maintains:—

'HE SHALL RECEIVE THE BLESSING OF THE LORD, AND RIGHTEOUSNESS FROM THE GOD OF HIS SALVATION.'

To a shepherd this meant that at nightfall the entire flock under his care would be gathered together in the comforting safety of the sheepfold, and that not one lamb would be missing.

The occultist expresses his interpretation thus: 'Standing within the centre of consciousness of the new group of world servers on the mental plane, we visualise a path of light stretching between humanity and the Hierarchy to the feet of the Christ. We see the Christ as the centre of fusion for the aspiration of humanity, and the downpouring love of God. We transmit this tide of love into the men and women of goodwill everywhere in the world, visualising the radiation of love creating lines of lighted relationship between men and nations. We establish a focal point through which light, love and power make contact with the minds, the hearts, and the little wills of men, weaving all separated units of life together in consciousness, and closing the door where evil dwells'.

And to the philosopher-scientist-priest, who reached his convictions by use of factual evidence, it is the same idea of service with understanding and love, for, as he puts it: 'The day is not far distant when humanity will realise that biologically it is faced with a choice between suicide and adoration. The unification of the human race is bound to come, and if the world wishes to survive there must be an end to racial conflict. For in its maturity, the Earth needs every drop of its blood'.

'LORD, MAKE US TO BE ONE.'

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Religious Development in Modern Japan

by Alice D. Shearston

Since the Emperor Hirohito stated that he was not a living god, many new religious sects have sprung up in Japan, some having Buddhist and Shinto roots, others being adaptations of the Christian teachings.

IN Arthur Moor's article in the May, 1964, *Beacon*, based in part on *The History of Japanese Religion*, he states that one of the major opportunities of our time is the understanding of the spiritual life of the east and west, of the common dynamics of both and of the larger unity in which we may strengthen and enjoy each other with greater freedom. To this end, a recent book entitled *Two Japans* makes a real contribution.

In 1946, Emperor Hirohito denied the doctrine of divine ancestry claimed by the imperial family and the Japanese people, stating that the emperor was not a living god. The author states that many Japanese, having seen both Buddhism and Shinto used in the past by political leaders to uphold their influence with the people, fully expected Christianity now to be made official. In the post-war vacuum years, however, all religious faiths and creeds were given the same support and protection. People were free to listen and worship as they chose to any broadcast put on the air, or to any group in a designated place.

But many were simply not interested in religion of any kind. State Shinto had been discredited by war crimes in the eyes of the world. The old Buddhist sects seemed dormant. Temples had been destroyed in the war and priests were forced to find a livelihood in many ways; Buddhist leaders lacked unity and authority. Ordinary Japanese felt that Christians felt superior to others and Christian nations practiced war and seemed as unpredictable as godless Soviets. To irreligious intellectuals Communism's 'peaceful co-existence' was appealing and it seemed like a rational new religion. To labouring

people it held great promise but its leaders were very disturbing.

Thus, with conditions similar to those which in America had produced the sects: Mormons, Jehovah's Witnesses, Christian Scientists, Seventh Day Adventists, Unity, Theosophists, Moral Rearmament, the Church of Father Divine, etc., an even larger number and variety of new religions were produced in Japan. With traditional religions at low ebb and the multitudes full of aches and wants, the new religious growth seemed to fill a real need.

Well over a hundred religious sects sprang from Buddhist and Shinto roots. Some of them exploited the poor and ignorant; others gave comfort and encouragement to persons lacking health, wealth, education or companionship. In simplified rituals and ceremonies in propagation of the faith, and through building programmes, they provided emotional and physical as well as spiritual participation for their members, and many which began as 'crisis' religions continued to grow. They restored individuals from shattered families to group relationships and gave each member a sense of value. Their service programmes demanded self-giving, but in return yielded satisfaction and relief from tensions. In their struggle to survive and win followers the founders of the new religions usually combined what they thought best from traditional religions, including Christianity. Their trend is to preempt authority by teaching that all religions worship one God, very often a parent God according to different understandings; to give the appearance of a going concern by extensive building programmes; to empha-

size youth work and recreation. Most of them seem to have adopted some Christian teachings and blended them with traditional Japanese concepts to serve current needs. Many have bizarre titles incorporating English words, such as 'The Perfect Liberty Church', referred to as 'PL'.

The principal teaching in the leading group reveals a great divergence of basic concepts with some few similarities, such as emphasis on the development of personal qualities, general education through all the available mediums and social activities for service of all kinds. We recognise that this follows the main stream of western religious teachings and activities that have characterised forward-looking denominations for many years.

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The oldest and most highly respected group is *Tenrikyo*, a religion of the Heavenly Wisdom of God the Parent, founded by a tender and dutiful peasant woman who lived in voluntary poverty for fifty years. Its seeds were scattered in Japan along with those of the Protestant Church in the late 19th century, but it now has three times as many members. Beginning again with the freedom of religion granted with the New Constitution, and a regular fifteen-minute broadcast radio programme, it was soon building a great educational institution. There is a Tenri University, teaching eight foreign languages; a great library specialising in books of western languages. There is an enormous sanctuary, radio station, publishing house, research laboratories, an orphanage and a rehabilitation centre for ex-convicts.

Its Women's Association does rescue and reconstruction work in disasters. Young people go out with movies, slides and give theatre plays for underprivileged children as part of their education for a joyous life. In Japan, U.S. and Brazil it claims to have 150,000 churches and two million followers.

Its doctrine: God the Parent created mankind in order to take part in their joyous life himself and for the mutual pleasure of God and man. Man in his pride abused his liberty and from self-interest has made an unhappy world out of the joyous one. People strayed because they were not informed of

what they should be. They need teaching and reform. God promises all kinds of protection. When he accepts true sincerity of prayerful hearts, he makes it a channel of divine power to cure the sick of any disease and it becomes impossible to sit idle at others' troubles or remain aloof from their sufferings. The body is not theirs, but borrowed from God the Parent. They are grateful for the use of the body and should foster the spirit of contentment and devote themselves to service without thought of sleep or food. They pray not only in thought and work but in gestures and action. Our common parent Deity makes them kin and fundamentally equal. Religious leaders should soil their hands and express their faith within the social structure, a doctrine of direct personal service.

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Konkokyo is the Religion of the Golden Light developing in the Hiroshima region at the same time as *Tenrikyo*. It was founded by an unlettered farmer who was to be thought of not as a wise, kindly counsellor but as a direct mediator of divine will. His grandson sat at the mediator's desk in the main sacred hall of the sect from 4 a.m. to 6 p.m. each day for over sixty-six years. In 1960 a group of scholars named him one of the ten most influential religious leaders in Japan. It has close to a million believers. In 1,600 local churches a priest sits day and night to help people find out how they should live. It has been called the fulfilment of Shinto and the Christianity of the Japanese nation. It wants to be understood as a unique and universal religion of function, in which experience is necessary. The *kami* or Heavenly Being of the belief is called the Omnipotent Creator and Ever-Loving God.

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Ittoen, Garden of One Light, is reminiscent of the Franciscan movement. Its symbol is the Greek cross surrounded by a circle of light. Its founder gave up his business and lived in the streets without home or possessions, believing that for man to live in dependence on God is the natural way. Seeming somehow to be provided for with the essentials of life, he attracted followers to repentance and the renunciation of

material standards. He came to be respected throughout the nation and was given properties for its foundational establishment. In its sanctuary are three altars; the centre one to Light, the other two to the essence of Buddhism and Christianity.

Its community of a few hundred members has few possessions. Its quarters, clothing and food are adequate but coarse and plain. The colony supports itself by products of its fields and animals and its printing press. The women clean streets and rest rooms in neighbouring towns as humble service to humanity. Before and after their hard day's work they worship together. They believe the ideal life is made up of non-possession, loving service with no hope of reward, repentance and abiding in God and the worship of God through the truths of all religions and the establishing of the heavenly kingdom on earth.

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Two of the fastest growing of the new religions were founded around 1940. *Rissho*, Association based on Right Teaching, aspires to lead a revival of Buddhism. Its aim is the peace and welfare of mankind by joining with other religions which are just and good. It is building a huge circular cathedral for seating 30,000. Its social services consist of a hospital, a home for the aged, day nursery and schools from kindergarten to high school.

It uses healing rites and teaches that lack of reverence for ancestors may cause ill-health. It holds discussions to try to find the cause of suffering. Its adherents must chant and recite scripture, repent and purify the sins of the senses and try to practise the Bodhisattva spirit at home and work and give guidance to others. Its object of worship is the eternal Buddha, the eternal God who has eternal life, the cosmic life, law and truth, one and the same as the Christian God. 'When we earnestly seek for Buddha or God he appears and leads us to eternal life. Buddha and Christ sacrificed their lives to save us. We must sacrifice ourselves for others.'

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The other fast-growing sect, *Soka Gakkai*, the Value Creating Academic Society, has a

thirty-five-year-old leader with headquarters in Tokyo. The basic ingredients of 'Value' are gain, goodness and beauty. It teaches that happiness is the goal of human life, achieved when all things which influence men's life and consciousness are in good relationship. It states that the great religions of the world have become stalemated and the time is ripe for the gospel of *Nichiren*, an intolerant nationalistic Buddhist priest of the 13th Century. That a gospel of 'global racialism' holds the solution for present world tensions. It claims to have a million youths thus holding Japan's future in its hands. It has a solid voting block of six million members and has already elected enough candidates to the upper House of the National Diet to qualify for introducing national legislation. It is stated to be a present power and potential danger, offering superficial togetherness, surface excitement and the little man's vision of superman. It has a temple at the foot of Mount Fuji. In a campaign to raise three million for a visitor's hall, ten million was raised in a few weeks. Critics of the sect's shockingly aggressive tactics in politics suspect some of this may be diverted for election campaign use.

It claims to have 3,700 member households in the U.S. Its leader has made several speaking tours of the world, setting up new chapters in Hawaii, Seattle, New York, France and West Germany. Liaison officials were appointed in Austria, Holland, Spain and Yugoslavia.

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Oomoto-kyo, The Great Foundation, is another of the new religions founded by a woman. Its main purpose is to rally all believers to the cause of peace. They feel a special affinity with the American Fellowship of Reconciliation and the Unity movement. Worship services are held every morning and evening and include Christian hymns and the study of the Bible and their own scripture. Free prayer by laymen is permitted. They use the rites of baptism. Its teaching states that love is the centre of the universe impartially bestowed on good and evil alike. Since God is Spirit he must express himself through human instruments. Every country and age has its own saviours. When man's

unity with God is attained he commands illimitable peace and authority. Self-forgetful service is the soul of religion. When we speak of service, it ceases to be real service. It has orphanages, sanitariums, homes for the aged and feeble-minded adults, senior high school and summer camps for children.

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It is interesting to note that there is a Religious League in Japan which includes about 90-95% of all organised religions in the nation. There is also a Council for Inter-faith Co-operation which schedules weekly meetings with addresses and discussions on current topics. An International Institute for the Study of Religions also sponsors lectures and discussion meetings. With the evidence of growing interest in the rôle of religion in modern life, it has sponsored a series of round-table conferences with chairmen of such calibre as the Head of the Department of Religious Studies of Tokyo University. They are attended by young leaders with Buddhist, Shinto, Christian and New Religions backgrounds. It publishes a quarterly journal, *Contemporary Religions in Japan*. Quoting from one report: 'It is by improving individuals that society is to be improved. Individuals must be motivated to train themselves by means of religious practices to achieve their full dignity as men in the community. This is the spiritual foundation necessary for democracy'.

While organised Catholicism and Protestantism have played their rôles in the development of religion in Japan, they seem somewhat over-shadowed at the present time by the overwhelming impact of the new religions. Catholics have about 500 parish churches and many orphanages and schools. They have translated the Bible into modern colloquial Japanese. There are said to be 70,000 'non-church' Christian followers of

Kanzo Uchimura and many thousand 'Friends of Jesus' enrolled by Kagawa. One-half of all Protestants belong to the Church of Christ in Japan. The Church of Jesus' Spirit is the third largest Christian denomination in Japan, built up to about 30,000 members by one dedicated Japanese. Fifteen hundred foreign missionaries added about three-quarters of that number to the Christian fold. Prime Minister Kishi has said that 'while Japan is not a Christian nation, Japanese Christians have made a signal contribution to the social progress and spiritual uplift of the nation'.

Dr. Charles Iglehart, a leader of the Protestant movement in Japan for fifty years, says: 'Protestants never really have come to grips with the common people. Protestantism is an urban, middle-class, intellectual's religion'.

Quoting from the Superintendent of the Doctrinal Research Division of Rissho: 'The truth is one; the ways of expressing it are different. Christian churches do not proclaim the original faith of Jesus any more than Buddhist temples accurately reproduce the teaching of the historic Buddha. Hundreds of Christians come to Rissho every year, very sincere and earnest but shallow. They are amazed that we have an expensive welfare programme and ten thousand people daily for instruction. They want to learn our techniques but are unwilling to go deeper into the study of our faith. Some Roman missionary priests and one Japanese Protestant pastor are the only ones who have done so. Christians have been hung up on abstruse matters too long now. That is why they do not fulfil the longings of so many people in the United States, Europe and Japan. Christianity teaches the final judgment is God's; we believe we are judged by our own actions'.

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The Christ as a Centre of Fusion

by Hugh D'Andrade

Translating: 'I am the way, the truth and the life . . .' into: 'I am the antahkarana, the Triad, the Monad', we find a point of synthesis and fusion. Then everything falls into place.

I AM the way, the truth, and the life . . .

As you know, the Christ summarised his life and teachings in these heartening words during his last discourse in that upper room in Jerusalem, where he supped with his disciples before leaving for Gethsemane. It is well, then, to consider these words in the light of that important occasion, and to seek their highest possible meaning. In that hour the Master said much that was profound; and though his words may appear to be simple, they contain meanings which ever unfold to greater and greater issues.

Let us rise in thought, then, to that summit of being where we recognise the oneness of the Christ with his disciples, and its higher unfoldment, the oneness of Christ with the Father. For the very essence of the Master's discourse in this seventeenth chapter of St. John is oneness; again and again he sounds the note of oneness with his Father as the dominant theme of his life and teaching. From this spiritual altitude we may rise to a higher understanding of his introductory statement, 'I am the way, the truth, and the life'. (*John 14:6.*)

Here is a synthesis of ideas which reveal the nature of the central, royal principle of being, the Christ. Here the Christ, as the centre of fusion, is seen to be the all-inclusiveness of love, as well as the divine Person (with a capital P), expressing a divine manifestation which transcends the human outlines of personality.

We may rest assured that our highest understanding of the Master's words will reveal some Christlike aspect of truth, and that our boldest reach of thought is justified, nay, demanded, as his discourse indicates.

For when he spoke of the Father and said, '... from henceforth ye know him, and have seen him', one of his disciples was bold enough to interrupt the Master.

'Philip saith unto him, "Lord, show us the Father, and it sufficeth us".

'Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then: Show us the Father?"' (*John 14:8, 9.*)

Later in his discourse, the Master spoke of his eternal nature thus:

'And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.' (*John 17:5.*)

'... for thou lovedst me before the foundation of the world.' (*John 17:24.*)

Words of such beauty need no commentary, but it is well to note that when this height of recognition is attained, we find the eternal World-Christ, spoken of in the world-scriptures and the inspired writings of world sages. In the aphorisms of Patanjali, for instance, we find the following words:

'The Lord Ishvara is the Primal Teacher, Teacher of the first sages and of men, Teacher of all teachers,

Eternally transcending space and time.' (*Book 1:26.*)

Here is a cross-reference, as it were, expressing that divinity to which the Christ alluded in his words, 'the glory which I had with thee before the world was'.

In the *Bhavagadgita* we find another cross-reference, well known and often quoted:

'Having pervaded the universe with a fragment of myself, I remain.'

(*Bhavagadgita X:42.*)

Here, then, we arrive at the great heart of Being. We find the World-Christ and

touch the hem of his garment. Let us be bold enough, and humble enough, to recognise this all-inclusive truth and apply it to our own work, using the idiom which we know so well. Let us in all humility express the statement: 'I am the way, the truth, and the life', in our own idiom thus: 'I am the *antahkarana*, the Triad, the Monad'. Those who find these terms new may consider them technical, but let us remember that a technicality is justified when it elucidates a point and expresses an abstraction in specific terms.

'I am the way . . .' It is axiomatic for us that 'before a man can tread the path, he must become that path himself'. From this it follows that 'the way' is not a way of dogma, nor a way of ritual, nor a way of organisation, but a way of individual discipline. Thus the declaration 'no man cometh unto the Father but by me' (*John 14:6*), is a practical call to individual discipleship. The inescapable conclusion, then, is that the practising disciple must work to embody and ensoul the Christ, and that all men who come to the Father come through such individual discipline.

This is why the statement, 'I am the way', becomes for us, 'I am the *antahkarana*, the rainbow bridge of light'. Surely when we declare this in all humility and reverence we are in fact weaving those strands of light which constitute the rainbow bridge to the celestial heights.

The word *antahkarana* is a useful guide, for as you know *antah* means 'inner', or 'in between'; while *karana* means 'instrument'. Thus by our inner spiritual intent we create the instrument which enables us to embody that which we seek. As a man 'thinketh in his heart, so is he'. (*Prov. 23:7*.) As a man thinketh in his heart, so is his embodiment.

Now the building of this rainbow bridge leads naturally from embodiment to 'ensoulment'. For we should come to that stage wherein we strive to ensoul the truth. At this point no longer are we content to talk about the truth, to approach the truth, to think about the truth: in our onward line of progress we work to ensoul the truth, to become the truth.

It is here that we take up the cross of

humility, for in this understanding we can no longer lay claim to the exclusive possession of truth. If you ensoul the truth, and I ensoul the truth, or as much of it as we can recognise and comprehend, then I can no longer speak of 'my' truth. My truth and your truth merge into one truth, and this merging becomes our manifest divinity, apparently diverse in manifestation, but in essence one divinity.

Universal Truth

As you know, this universal truth is referred to in esoteric terms as buddhic awareness, or again as triadal glory. Through our work, then, we are emboldened, and at the same time humbled, as we take the step which permits us to say: 'I am the *antahkarana* (the way), the Triad (the truth) . . .' These words, indeed, may become a potent mantram, through which the Presence is approached and seen in its Triadal glory. So long as the glory of the divine seems abstract, it remains 'above'; it seems far away in the heavens: it eludes us as a transcendent hope; but when it is seen and felt, then it becomes present: in other words, the Presence becomes as factual and tangible as the presence of our own heartbeat.

'The Presence?' asks the disciple. 'Even so, the Presence of what?'

And the answer comes: 'Have I been so long time with you, and yet hast thou not known me, Philip?'

As these words of the Christ echo through the ages, we may well reply: 'Because thou hast been so long time with us, we know thee, O Father'.

And so for us the Father in Heaven, the Monad, becomes the primal truth and the final fact of being. Though words cannot describe this Ultimate, we use the term Monad because it indicates the integral, indivisible nature of God. That which cannot be divided up because it is the immutable core of being, that is God. Beyond that we cannot go. That is the Life beyond which not. That is God. That is God being God I AM that I AM.

We can understand, then, the high significance of the words, 'I am the way, the

truth, and the life . . . I am the *antahkarana*, the Triad, the Monad'. Here, through this inclusive synthesis, or point of fusion, we find the Christ, and everything falls into place.

Here at last we find oneness with the World-Christ, and we arrive home. Henceforth, at rest or at work, in meditation or in action, in the temple or in the market place, in the country or in the city, we are at home. No longer are we prodigals. We have left the 'far country' and at last we have returned home.

Great are the joys which come to us then, joys without number. In this bliss we lose all sense of separateness. The mansions of being no longer appear divided; they merge into the manifestation of the One Life. And thus the light of the One Life illumines all things. The multiplicity of the world becomes fused into unity, and the light of the Christ glows from the heart of all things. Then the light of the sun shines with a new meaning; it is a new light from the heart of the Sun. The light of the Christ, the light of the heart of the Sun, becomes the carrier-wave to which we respond.

Assigned Carrier-Wave

As you know, all radio and TV stations have an assigned carrier-wave on which their programmes are broadcast. This carrier-wave is maintained with great accuracy by means of a specially designed crystal, which takes electrical impulses and transforms them into a beam of the right wavelength. Here indeed is fusion in the electronic world. The crystal has the unique property of vibrating at a specific frequency, and of course this makes it an accurate instrument for broadcasting. And so all the comedy, the tragedy, the jazz music, the classical music, the lectures, the songs, the commercials and what-not, all come over on the precisely designed carrier-wave. When we are on the carrier-wave of the Christ, in tune with that great heart-beat of divine Love, then whatever we experience, whatever we do, whatever we think, verily, all of life, comes over on this carrier-wave. Attuned to it, wherever we are, we are home.

So glorious is this truth that it bears repe-

tition. Not only are we home, blessing ineffable, but we carry our home in our hearts. Our hearts pulsate in tune with the carrier-wave of the heart of the Christ.

Let us note here the correspondence between the crystal of a broadcasting station and the ajna centre, or the heart centre of an adept. When the adept is called 'diamond-souled', the symbolism is surprisingly accurate. If we consider the radiating centre of the adept as a diamond, or crystal, we find an ancient but revealing picture in terms of modern physics. We are told that the Hierarchy is the heart of the planet, and that the Christ is the heart-centre of the Hierarchy in its manifest glory. Thus we may speak of the heart of the Christ as pulsating with the carrier-wave of the Monad, the Father in heaven.

There is another joy which comes to us on the gift-wave of the Christ: we are no longer troubled about our destiny, for, to repeat, we are Home. We take into our hearts the promise of the Christ: 'I am Alpha and Omega, the beginning and the end, the first and the last'. (*Rev. 22:13.*) In this centre-poise of being we find the alpha and omega of our destiny, and we are at rest.

And so the old problem of *karma*, of the wheel of birth and death, of cycles of birthing and dying, of being in incarnation and out of incarnation, all these no longer trouble us because we have only one concern, to maintain our centre-poise in the Christ, to keep in tune with the carrier-wave of the Christ.

Again there is another joy which comes to us on the gift-wave of the Christ: all idioms become ours. No longer are we limited by idioms, or philosophies, or dogmas, or creeds, or text-books, or isms. No longer are we bound by the shallow belief in scriptures written by the finger of God, with interpretation as fixed in outline as the letter-form. Sometimes the concrete mind deserves its name when it produces a concept as fixed as a concrete form. We find instead writings inspired by the Spirit of God, so that the minds of men may reach out for ever-progressive truths in many tongues, from many sources, with revelation

ever leading to higher and more inclusive truths. Instead of the infallibility of words, we find the infallibility of spiritual direction, indicating a goal achieved through unfolding concepts, so that we may discard the old for the new, correcting human mistakes to bring about the inevitable dominion of divine good.

The Shining Truth

And so wherever the truth shines, we see its light. Wherever we find the divine hues shining, we foster their glow. The idioms of the world religions speak to us with the universal tongue of the World-Christ. The chants of the world Religions sound a universal hymn of praise to the One God. We know each ritual in its place as a measured rhythm of the sacred dance before the altar of the One God.

All healing idioms become ours, because we know that words of healing, silent or spoken, whatever their phrasing, express the redemptive love and power of the Christ. We recognise that the rising tide of spiritual healing will bring, not only the healing of individuals, but the healing of the nations. Intermingled with this grace is another, a joy which brings its own sweetness; we are enabled to speak from heart to heart, with no veil in between, and the proof is found in the love which becomes manifest in our lives.

And still another joy comes to us on this gift-wave of the Christ. We recognise that the World-Christ includes all humanity in his embrace as one mankind. In Christ there is One Man, so indivisibly One that brotherhood merges into the greater light of the oneness of all men in God.

Surely the time has come for disciples to emphasise this oneness in a new and vital way, for brotherhood is too often regarded in an erroneous way; and there are times when it seems that the conflict between brothers can be more bloody than a fight between strangers. We need to rise above the limited sense of human brotherhood to the sense of divine oneness, recognising that all men, irrespective of race or colour or nation or class or form constitute one mankind — one man, the expression of One Spirit.

Still another joy comes to us on the gift-wave of the Christ: recognising him as the World-Christ who embraces all mankind, we recognise likewise the Head of the Hierarchy, 'the Master of all the Masters and the Teacher alike of angels and of men'. We do not lose the Christ when we discover that the churches have no monopoly of him; on the contrary, we find him in a new and all-inclusive way.

As the World-Christ, he gives supreme meaning to our planet; and the entire history of humanity takes on a bright significance for us. We see the Christ throughout aeons guiding the human race to its redemption. We discern that it is the destiny of the world, under the Christ and the Hierarchy, to become a sacred planet. Thus we comprehend in a profound measure the office of the Christ, and likewise the function of his Hierarchy. We see the light of 'the spirits of just men made perfect', (*Hebrews 12 : 23*), shining in the Hierarchy; we behold the light of the sages and seers of the past, the light of the Masters who have ever guided humanity on its way.

In this realisation, still another ineffable joy becomes ours. Henceforth the Master whom we recognise, or to be more accurate, the Master who recognises us, shines with the light of the Christ. For of course we know that long before we recognise him, he recognises us. To realise that our Master shines with the light of the Christ is to understand him as the plenipotentiary of the Christ, an ambassador with a full portfolio.

Longing for the Master

Now those who recognise the Master to whom they are drawn know how strong that influence can be. In loneliness we long for his presence; in pain we long for his touch; in sorrow we long for his voice. Often we feel that if we could only hear his voice, just once, it would be easier to bear life's trials and to face an uncaring world. This longing is natural, of course, and is to be expected at a certain stage, but when we recognise in the Master the office of the Christ, we gain a new perspective. It may dawn on us that we may be calling him to come to us because we seek to satisfy an adolescent need. In this

dawning comprehension we may learn, not without a struggle, that our need as mature disciples is of a higher order.

It may be that our real need is to lift ourselves to his level, and not to call him down to ours. We do not lose him thus; indeed, if we work zealously toward this goal, we may with greater speed find that relationship to him which is nearest our heart. The task may test the utmost strength of every fibre of our being, but even so, we gain infinitely more by lifting ourselves to the level where we can know the Master's heart and ashramic intent. The flow of love from the ashram becomes the flow of love from our divine home. Thus we discover the Master in his divine aspect, and not only in his human aspect, perfect though that human manifestation may be. We understand in some measure the cosmic range of his mind and the scope of his love for his disciples. Then we touch the hem of that 'buddhic vehicle' which is identical for the East and the West, because it is the vehicle of the Buddha and the Christ.

And so we work to lift ourselves into the realm of the Master, for thus we become worthy and mature disciples. If the Christ sounds the keynote for the Hierarchy, is it not a function of the Master to attune his disciples to that keynote? Thus our response to the Master becomes likewise our response to the Christ; and is it not possible that in perfecting our response to the Christ we fulfil our Master's dearest wish for us?

Here, then, we find our destiny and our fulfilment in the Christ, and in the Christlike consciousness of being. And though it is difficult to number these joys in order of importance, there comes to us another joy that is the crown of them all: the Christlike comprehension of liberation.

For in the past, liberation has been outlined in somewhat negative terms: freedom, isolation, *Kaivalya*, *Nirvana*, have been words which indicate freedom from the thrall of matter, from the bonds of *karma*, from the wheel of birth and death, from planetary limitation, and so forth. But with the understanding of the Christ and his world-function, with the vision of his Hierarchy and its redemptive work, liberation

takes on a new and positive meaning. No longer is 'escape' the theme of the sonata of liberation, for the question occurs: is it liberation to be above everything and to 'sit on cloud nine forever', as the younger set so bluntly enquires?

Seeing God's Face

Even the terms used by the mystics of the past are now questioned. The saints of the past who describe celestial bliss as 'seeing God's face' have chosen a symbol which may have been satisfactory in mediaeval times, but which has lost its potency in these days. For the question now occurs: after aeons of seeing God in his glory, may the disciple not turn to gaze in the direction toward which God looks?

For if God's gaze sustains his creation, as the mystics have said, may we not turn and join in that divine 'seeing' which directs the stars in their courses and souls on their ascending path? May we not join in that creative seeing which is the Father's work?

Here symbolism falls short of infinite truth, but we are told that on the threshold of *Nirvana* the Buddha refused to enter so long as there was one weary pilgrim who needed his help on the path. In the *Gita*, Krishna speaks not from an aloof *Nirvana*. These ancient Ones are very much in tune with the modern age from the point of view of participation in life.

Moreover, when we consider the last discourse of the Christ in that upper room in Jerusalem, we find his theme of oneness to include the redemption of all those who seek 'the way, the truth, and the life'. Not alone does the Christ come to the throne of the Father, not alone, but with his disciples, and with those who 'shall believe' on him 'through their word'. (*John 17 : 20*). As head of the Hierarchy, he presents a redeemed humanity to the Father.

Finally, let us remember that it is in the chalice of the heart that the finest elements of our being are fused. It is interesting to find in the derivation of the word 'fusion' a most significant hint for disciples. Fusion comes from the Latin *fundere*, to pour, derived in turn from the Sanskrit *juhōti*, meaning: 'He pours into the fire, sacrifices.'

(Webster's Unabridged Dictionary). Out of the ancient past the root-meaning of this word still indicates an important truth. When the Christ said at Gethsemane: 'Not my will, Father, but thine be done', did he not pour into the sacrificial fire the utmost elements of his being?

Let us, then, strive to follow this way, for in all humility we know that earnest striving is necessary. Well do we know that the perfection of sacrifice is not attained in a sudden bound. Indeed, long before perfection is

gained we strive to maintain that attitude which we term 'as if', because it is so important to right thought and action. Let us combine the 'as if' attitude with our work to embody 'the way, the truth, and the life'. Let us be what we are.

Let us find the alpha and omega of being in the Christ as our centre of fusion. In all that we say and do, let us strive to make our attunement with the carrier-wave of his consciousness ever more nearly perfect, for this is our liberation, our truth, and our life.

A new type of mystic is coming to be recognised; he differs from the mystics of the past, except in a few outstanding instances, by his practical interest in current world affairs and not in religious and church matters only; he is distinguished by his lack of interest in his own personal development, by his ability to see God immanent in all faiths and not just in his own particular brand of religious belief, and also by his capacity to live his life in the light of the divine Presence. All mystics have been able to do this to a greater or less degree, but he differs from those in the past in that he is able clearly to indicate to others the techniques of the Path; he combines both head and heart, intelligence and feeling, plus an intuitive perception, hitherto lacking. The clear cold light of the Spiritual Triad now illumines the way of the modern mystic, and not simply the light of the soul, and this will be increasingly the case.

from DISCIPLESHIP IN THE NEW AGE, Vol. II, p. 166

Our Harmonious Cosmos

by Ruth Borchard

The order manifested by vibrations in the world of sound is a fascinating proof of the oneness of the Plan.

DOWN the ages rings a Tradition. This states that the universe is an order, not a hotchpotch. It states that at the heart of creation emerged a One. The One, unfolding into the polarity of two, is the unceasingly pulsing source of all billions of forms of the universe: from untold solar systems to the atom, from crystal to conscious man. Moreover, the order of the universe is comprehensible to man because his own being devolved from the One in accordance with the basic law of this order. Hence faith need not be blind.

The basic law, 'wisdom', existed even before creation. Wisdom sings in the Bible: 'The Lord possessed me in the beginning of his way. . . . I was set up from everlasting . . . as one brought up with him.' (*Prov. 8*). The basic law is the knowable *kaporeth*, cover, shroud of the unknowable.

The One creates the universe in accordance with wisdom's exact law. The essence and the efficacy of the law is the homesickness of all creation for One.

All forms of the universe consist of vibrations. These vibrations can be measured both as length (space) or as frequency (time). These two measurements are in inverse proportion. But both can be expressed quantitatively, exactly, as number.

According to the Tradition, on the infinite scale from long, slow waves to short, fast waves the area of sound-waves holds the middle. The laws valid for sound-waves, the acoustic laws, are valid for all vibrations of the universe. Sound is at the heart of creation: 'In the beginning was the Word', the Logos. The Greek '*logos*' means both: the word (sound) and proportion (number). Proportion, the *scheme*, the relation is more important than the relata. Numerical order

is inherent in all waves, including sound-waves.

The range of audible sound-waves has, again, a central section. This basic octave, and its particular proportions are revealed in the *Diagram of the Harmonious Cosmos*. Moreover, in the diagram of this central section of sound-waves absolute basic cosmic measurements of time and space are revealed. At the heart of wisdom the relata are as sacred as their proportions. The key to the lost science of proportions which the ancients possessed lies in the *Diagram of the Harmonious Cosmos* (DHC.)*

Man is so organised that in sound-waves he has access to the basic law of the universe. In man's experience sound-waves possess one singular trait singling them out from all other waves. The ear possesses a faculty which none of man's other senses possess: an innate exact norm. This is precise and objective: in all cultures the whole tone and the semi-tone are acknowledged as such; always the octave is experienced as the repetition of the equivalent note and as the most important interval; the fifth and the fourth as the next in importance and as more definite than the third. The spontaneously recognised order of the importance of the musical intervals corresponds exactly to the quantitative numerical order and succession of their waves.

The ear unfailingly tells if an interval is pure, exact, consonant. Equally important: sound waves, single tones, and more so, tones in concord or succession impart to man qualitative experience: feeling, value. Their character is experienced as joyful or melancholy; music evokes infinite subtleties of emotion. And again this appreciation is pre-

* Diagram to be incorporated in Part 2.

cise and objective, i.e. common to all men. The strange fact is that only orderly proportions of wave-length and frequency, and of the integral multiples of wave vibration, are experienced as right, meaningful, harmonious. Spontaneously and unconsciously man's ear comprehends the numerical order of waves and, again, spontaneously and unconsciously evaluates them as feeling. Quantitative facts of wave lengths and frequency are experienced as objective values of quality. In sound alone man finds this flawless cross between quantity and quality, order and meaning, number and value; between the natural acoustic laws and his innate sensibility. Leibnitz (1646-1716) called music 'the unconscious arithmetic of the soul'.

The exact musical-mathematical norm innate in man's sensorium corresponds to the exact basic law of the cosmos as revealed in acoustics. This is the foundation on which the ancients built their system of aesthetics, ethics and science which, accordingly, was non-arbitrary. The proportions found satisfying in music correspond to those found both in nature and in man's soul. The *musica mundana* (cosmology), the *musica humana* (psycho-physiology) and the *musica divina* of the Tradition obeyed the same basic law in the symbol of the D.H.S. (Merseur). Even cultures wherein taste deviates from the pure proportion have this same natural system of proportions as their innate skeleton of references by which to judge the taste of the deviation. This deviation constitutes, in fact, an objective factor by which to appreciate a culture, music in particular.

Common sources of musical sound are stretched strings, rods and bars, or columns of air in pipes. The ancients used the monochord, flute or reed (Bible), trumpet etc. *Armonia* in the sense of the tradition as order and balance, quantitatively and qualitatively, includes musical harmony but not vice versa. Harmony in sound is the attunement of the source of sound to the intervals of the scale; and the pattern of the scale itself. *Armonia* means the phenomenon of harmonics of any wave, or integral multiples of a wave vibration. Instruments attuned to the central octave of sound waves had sacral

character. They conveyed sacral measurements.

This central octave lies between the highest and the lowest tone audible to man, a range of frequencies from 20 to 20,000 vibrations per second. Various animals' hearing extends much further. But in the Tradition's understanding of the order of the cosmos man holds the centre. Man is attuned to the perception of musical harmony as well as of *armonia*. His hearing and sight are complementary and reciprocal; their openings lie at right angles; their perceptions integrate. This, however, is true only if man is perfectly balanced physically. Physical imbalance warps man's perception, distorts the exact and just relationship between ear and eye and impairs man's appreciation of *armonia* and the true reality of the world. Thus the Bible says: 'I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things . . . Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.' (*Eccles. 7/29*). No less than 76 times does the Bible commend uprightness; we read this metaphorically at our peril. Upright, 'man is indeed the measure of all things created' (Archytas). The central scale (Timaos) is:

e d c h a g f E (downwards).

E is the sound blown on the shofar on the Jewish holy day. Why? Because E is the basic tone of the male human voice. The basic tone of the female voice lies one octave above. Together the human voice contains three octaves. Again, man the microcosm, is the measure of the macrocosm. These natural facts and their knowledge are common to humanity.

The Tradition presented wisdom and its law of the cosmos in two ways:

(1) as a body, three-dimensional: a pair of symmetrical cones co-joined by their common base. They contain a six-fold ascending and descending spiral. This is the model of the universe and its processes. Its esoteric *armonical* secret was behind the Egg of the dasmogoug, Tree of Life, sacral buildings, and the manifold figures of the mother goddess (Sophia), cut off at the knee and with elongated head which date back to prehistoric times and are found the world over.

(2) on a plane, two-dimensional. The Diagram of the Harmonious Cosmos was known equally to the Chinese and Indians, Sumerians, Chaldeans, Hebrews, Egyptians, Celts and Red Indians and lay behind their worship. We are here concerned with the two-dimensional representation.

The teaching of the Tradition is the backbone of all ancient cultures. It is the key to understanding their religion, science, architecture, music, mythology, symbolism which in fact were never split up into separate entities.

For about 10,000 years the Tradition expressed its cosmogonic, psychogonic and theosophical teaching in symbolic terms derived from the DHC. But the symbolism employed is an exact language dealing with an exact subject. The teaching of the Tradition was handed down as a closely guarded esoteric secret. In our age of print this is neither possible nor desirable. But a new effective veil of secrecy is today thrown over the Tradition by the inductive, specialised, analytic conditioning of the western mind which is spreading throughout the world. As Laotse said:

'If a man of common understanding hears something of the secret way (Tao) he laughs about it. If he does not laugh about it then it is not of the secret way.'

Yet what is the alternative? Wittgenstein's assertion 'There is no order of things *a priori*. No part of our experience is either *a priori*. In accordance with this, modern scientific man sees himself as an accidental speck in an accidental world, as 'an erratic object in a disjointed world' (Teilhard de Chardin), with religion issuing an impotent call to blind faith surmounting a senseless universe.

Two factors made possible the reconstruction of the exact teaching of the Tradition for our time and the western world: during the 19th century western science discovered anew the theory of waves and vibrations. And the Jewish people in their passionate and martyred loyalty to their past and the Hebrew language, preserved the Tradition in the eldest extant Hebrew manuscript, the *Sepher Jezirah* or *Book of Creation*. This is an oracular, pregnant text of only 16 pages which contains the Tradition in its entirety. The *Sepher Jezirah* gave Albert v. Thimus

the key to reconstituting Pythagoras' Lambdona or the DHC.

Helmholtz's *Lehre von den Tonempfindungen*, 1863, the classic exposition of the acoustic wave theory, showed v. Thimus that these most ancient teachings were in exact accordance with natural laws.

A. v. Thimus was a German judge, living at Cologne, a Catholic member of the abortive liberal parliament of 1848, and also a great scholar of ancient languages as well as a music archaeologist. Thimus restored the Lambdona. He re-stated the DHC of the Tradition and gave its history in two large erudite volumes:

Die harmonikale Symbolik des Altertums. Die esoterische Zahlenlehre und Harmonik der Pythagoraeer in ihren Beziehungen zu aelyeren griechischen und morgenlaendischen Quellen, insbesondere zur alt-semitischen hebraeischen Ueberlieferung.—Koeln, 1868-1872.

Only 100 copies were printed and most of them pulped later; so the work is now very rare. It was completely disregarded by a rationalist age although Pater C. Mohlberg, the late expert for liturgy at the Vatican, called it the most important book of the 19th century. The manuscript of the third volume, on optics, was lost.

Fifty years later Dr. Hans Kayser, Bern, Switzerland, discovered v. Thimus' books. On this work he based his monumental *Lehrbuch der Harmonik*, Occident Verlag, Zurich, 1950, and his other studies. In H. Kayser's books modern man will find the modern exposition, in modern scientific terms, of the ancient Tradition of the harmonious cosmos. A. v. Thimus had applied the DHC as a key to ancient cultures. H. Kayser re-discovered that the armonical laws hold sway throughout nature. Organic and inorganic forms obey wisdom's basic law as represented in the musical-mathematical exposition of the DHC. The whole of nature, from atoms to stars, is built up according to the proportions of the DHC. Deductions from it lead to new scientific discoveries. Thus Kepler's third law was found by armonical-musical operations as Kepler himself relates in detail in another great harmonical work, his *Harmonice Mundi*. Newton related the

(Contd. on p. 60)

Points of the Compass

by Blodwen Davies

II. Certain Strangers

*In every person there is a soul
In every soul there is intelligence
In every intelligence there is thought
In every thought there is either good or evil
In every evil there is death
In every good there is life
In every life there is God.*

A DRUIDIC MAXIM.

THE expansion of consciousness evident in the life of humanity in our times is the most significant circumstance in this age of explosions. We could even say that the explosion of the first atomic bombs were simply symbolic of the explosiveness, the true expanding and disrupting condition of our era, of the evolutionary events in the consciousness of humanity.

This change-by-growth phenomenon is nowhere more dramatically demonstrated than in research into pre-history. To the average person this may seem a rather unfamiliar corner of the intellectual world, but instead it is part of the essential equipment in the total evolution of human consciousness.

Humanity now accepts the possibility of travel to some of the planets. Man has created mechanisms to act as ears and eyes to report to him on outer space. He has created mechanical brains to compute the problems of his own mental and intuitive insights.

While the immensity of outer space is one of his problems, the potentials of energy in the invisible world of the atom is another. In relation to this, his mind works forward into the future and to counterbalance his speculations about man in millenniums to come, his curiosity turns towards the millenniums past. Now we are pushing outwards in both space and time, standing where the great lines of polarities meet and seeking a synthesis of our knowledge.

In place of a rigid world of science and mechanism, with all the facts fitted into tidy slots of time and space, the world of man today is fluid and spiralling. Everything man has known or speculated upon is in solution, from the nature of the core of the planet, the potentialities of space, and the meaning of legend, myths and traditions of his own making. Among other things we are learning that progress is not a straight road ahead, but that we have degenerated as well as progressed, and that one of our chief problems now is to retrieve what we have forgotten, as well as to invent and create. In fact one of the things we have to learn is a wholesome humility in the light of pre-history.

Ignorance and arrogance, so often found together in an aggressive person, can also be found in the history of nations, especially when a rich and powerful society dominates what we now call an under-developed nation. Until our own times this was regarded as normal national behaviour or imperialism or colonialism. Only in our own times has the reform of international relationships become a world problem with high priority, in the face of the fact that we have the choice of total extinction or a crusade for goodwill.

A hundred and fifty years or so ago there was a much-used word it might be wise to revive. The word is lucubration, which is defined as study by candle light, or artificial light of some kind, inferring a constant

search for enlightenment. It relates to lucent, shining bright; lucidity, the state of being clear; and to Lucifer. Lucubration is a quaint word to us, but significant, meaning the constant orientation to enlightenment, which concerns every human being. It applies to our story of Certain Strangers and to the revival of interest in the Celtic history of Britain and its meaning in the time of Christ.

The Prytanic Islands

The Britannic, or, as the Celts said, Prytanic Islands, were the farthest west of Europe, little known lands, full of bogs and swamps and wrapped in mists. Centuries before Christ, Celtic navigators and traders were known all over the Mediterranean, and Britain came to be known as the most industrialised place in Europe, producing tin, lead, gold, wool and many other items of trade. But Rome had made no attempt to add the islands to her Empire. It was Caesar, Proconsul of Trans-Alpine Gaul, having been educated by a Celtic scholar, whose curiosity led him there. In a lull after campaigns in Gaul, his army was restless and idle, so he decided in BC 55 to give them some action by an exploratory invasion of the mysterious islands.

Francis Brett Young, an English poet, spent years writing an epic poem called: *The Island, a Cavalcade of England*. His story begins with the crumbling of the chalk land bridge between Britain and France about 6000 BC, since when the English Channel has divided them. Caesar's fleet lay off the French coast and crossing the '30,000

paces' of the channel seemed a dreadful chance to many of the men. When they sailed in fair weather, they ran into a great storm that drove their ships ashore and they were met by Celts in horse-drawn chariots. The results were disastrous for the Romans and when the Celts at last drove off into the oak forests, the invaders could not pursue them. High tide and a nor'-wester scattered the fleet. Caesar withdrew with his wasted force and felt he had learned 'some bitter knowledge', not only lack of landing places, but of weather and of 'the natives' mettle, that breathless valour that gave the British chariot, (that weapon old as Troy), the mastery of the man on foot'. He also saw the lack of unified leadership and lack of fear of invasion. He tried again the following year, but did not gain mastery and went back to Gaul. He told Rome these islands should be acquired but it was almost a century before they conquered Celtic Britain. In that century the Mystery played out in Palestine reached out to Britain when the Culdich, the Certain Strangers, as the Celts called them, sought safety there. There they found in the ancient Celtic arts the *motif* of the returning spiral, as a symbol of rebirth.

It is a very old British legend that Joseph of Arimathea, who was an uncle of Mary of Nazareth, was a wealthy merchant who traded in tin from Cornwall. There is a folk custom still current in Britain among sheet tin makers that supports this tradition. As a tin-smith practising his craft by hand uses a highly skilled motion in casting molten tin upon a cloth on which sheet tin is made, he

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angles of the colours as broken by the prism to the doric scale. Johann Jacob Balmer discovered Balmer's formula for the hydrogen spectrum which is the basis of modern atomic physics, after writing a deeply arithmetical dissertation on *Des Propheten Ezechiel Gesicht vom Tempel*.

The time may be ripe for modern man to put the Tradition to the test of modern scientific methods.

In Kayser's *Lehrbuch* the modern student finds, with wonder, rational correspondences between the most diverse spheres, with

music-mathematics as the link. The Tradition in its modern exposition thus grants a unifying synthetical point of view that is, at once, most ancient and entirely new for Western man. These modern elaborations of the ancients' lost world of proportions give the modern ear, eye, intellect, through number, the fundamentals on which a unified view of the cosmos is once again possible in the exact way which is the only way acceptable to modern man. The Tradition in its modern form offers a rational metaphysics in which science and religion, head and heart of modern man can be at one.

murmurs to himself: 'Joseph of Arimathea was in the trade', as a kind of charm to insure success.

Perhaps because he was a wealthy merchant, tradition says he kept his discipleship to the Prophet Jesus secret, but the Last Supper was in his house. Tradition also says the communion cup was his and in it he caught some of the blood from the wound in the side. It was Joseph who provided the grave in the rock. The death of a malefactor among the Jews was followed by burial in a cemetery set apart for those who died under the law. The only exemption under this rule was that a body could be claimed by a kinsman. This right Joseph of Arimathea exercised.

Jesus was to his fellow Jews a Jewish prophet. There was no such word as Christian; it had not been coined.

Followers of Jesus

The followers of Jesus were not persecuted so long as the movement was regarded as a Jewish sect. It was only when it moved out to the non-Jewish world that the Romans withdrew the toleration they allowed to the religion of the Jews. At that point there was a scattering of the followers of the dead prophet. Joseph of Arimathea was doubtless a ship-owner and his natural flight would be by sea. He is said to have gone to join Philip in continental Gaul. There, because he was a tin merchant familiar with the Celts of Britain, he was sent with twelve men to Britain to introduce the new teaching.

Joseph was going into friendly territory. No Christian was ever persecuted by Druidic Celts. Moreover the Druids were not strangers to what had happened in Palestine. With their occult powers and perceptions, so legend says, they had followed the mystery in Palestine. Moreover, they too were anticipating a new teacher whose name was Yesu.

The Druidic faith in Britain was the purest in Europe. Their knowledge of religion, of law and medicine and literature was greater than that of the continental Druids, and continental Celts turned to the Island Druids for authority in any of these things. The Druids believed in rebirth.

In a remarkable little paperback book, called: *Celt, Druid and Culdee*, Isabel Hill

Elder has brought together a story of the meeting of Christianity and Druidism that provokes a lot of speculation and interest. She quotes a Druidic maxim that was passed down for centuries by their system of memory training, which sums up the faith of the Celts:

In every person there is a soul
In every soul there is intelligence
In every intelligence there is thought
In every thought there is either good or evil
In every evil there is death
In every good there is life
In every life there is God.

So when Joseph and his twelve men went to Glastonbury they were received by the Druids and the ruling prince, and made guests at the college. Later they were given 'twelve hides of land', a hide being sufficient land on which to subsist. The Doomsday Book wrote into its records that Twelve Hides of Land belonging to the Glastonbury Church had never been taxed. They have not been taxed to this day.

Another bit of traditional evidence in the story is that of the Flowering Thorn. Joseph carried a staff of thorn and when he came to rest at Glastonbury he drove it into the earth, probably with a familiar gesture of a traveller pausing in a long journey. But the thorn put out leaves and blossoms. It was a sacred relic, and from it many cuttings were made until the Puritans cut it down. But the thorn proved to be a species native to the Near East, unlike any in Britain, and it survived the axe. To this day it blooms at Christmas as well as in the spring. Until the Reformation in Britain, sprays of the Christmas blooms were sent to the sovereign. In recent times the custom has been revived and each Christmas, Queen Elizabeth receives her bouquet from the blossoming thorn, a descendant of the miraculous tree of Glastonbury.

As Mrs. Elder writes: 'The first converts of the Culdich, or Culdees, as they came to be called, were Druids. They had no difficulty in reconciling Druidism and Christianity. The Druids worshipped only one God. Taliesen, the bard, in the 6th century, said: "Christ, the Word from the beginning, was from the beginning our Teacher, and we never lost his teaching. Christianity was a

new thing in Asia, but there never was a time when the Druids of Britain held not its doctrine”.’

The King of the Silures at the time of the Certain Strangers was Arviragus. He it was who welcomed and settled the strangers in a Druid college. He gave them the Twelve Hides of Land. There the first Christian church perhaps anywhere in the world, was built of wattles and centuries later it was enclosed and roofed with lead. Its builders were the Certain Strangers. It was always called the Old Church. Mrs. Elder says that: ‘No other hands than those of the disciples of Christ erected the Church at Glastonbury’.

The Island of Iona

Today the little Island of Iona, off the western tip of Mull, has revived its hold on the Celtic imagination of Britain, as a symbol of a great age of Celtic culture. The men who laid the foundations of Iona’s claim to sanctity were Christianised Druids. Still wrapped in winds and mists, it is a magnet for young people and still casts its spell over them. Here were ideally blended Druidism and Christianity. So holy was the Island believed to be that scores of Irish, Scottish and even Danish kings were carried there for burial. Sabellius in the third century wrote: ‘Christianity was privately expressed elsewhere, but the first nation that proclaimed it as their religion, was Britain’.

The Celtic king, Arviragus (called Carac-tacus by the Romans) who received Joseph of Arimathea among the Silures, later was a hostage in Rome. On his return he renounced his claims to kingship and became a Druid, perhaps one of the Christian Druids, for his daughter and her husband in Rome were friends of St. Paul and their daughter was martyred by pagan Rome. There never was a Christian martyr in Celtic Britain, and Celtic Christianity survived for a thousand years; remnants of a Celtic underground movement survived practically until the Reformation. Even within the Roman church there were orders of Culdees.

The Anglo-Saxons who invaded and subdued Celtic Britain were pagans. They were averse to understanding or accepting Christianity from the people they were trying to subdue. So when the Pope offered to

subdue the Celts and their church, Anglo-Saxon kings and princes were only too glad to welcome Augustine of Canterbury, sent by the Pope to destroy the Celtic church. Study of the map of Great Britain reveals plainly what happened: the Celtic Christians moved westward, like the Alpine Christians, to the hills, and also to the islands, in search of obscurity. Along the western coasts they found their places of refuge: Cornwall, where to this day the country folks maintain an old folk memory, to be ready to recognise the Christ when he comes again, and make him welcome; Wales, from St. David’s to Bardsey Island, where probably thousands of Celtic Christians fled across the stormy sea from the farthest tip of Caernarvon as refugees, for the farmers who lived on the lonely island for generations gathered the bones of Culdees from their fields and built fences of them; to Iona in Scotland, best known of all the lonely retreats of Celtic Christians.

Until recent generations the British people accepted the old myths about all the great things in their history being the legacy of Roman rule. Actually when the Roman power dribbled away and the Roman families disappeared with it, Celtic Britain was only lightly changed for Celts had lived apart from them. But the church continued to teach the supremacy of Roman life. At long last research into the history and culture of the Celts has little by little removed the dust and ashes from the story of the great civilisation which was the first to accept and adapt the Christian Mystery to a peaceful, intelligent, cultured people who emerged from pre-history as one of the great societies of pre-Christian Europe.

Celt, Druid and Culdee is a fascinating introduction to the growing movement to disinter the history of Celtic Britain and Christian Druidism, where the new teaching and the ancient mysteries peacefully coalesced.

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Facing up to

The Problems of Tomorrow

by Norton Holmes

EDUCATION, such as exists in those countries where a more or less adequate education can be obtained, has been the prime instrument in raising the knowledge level and with it the welfare of the people to its present peak of relative efficiency. However, more of the same is not enough and won't fulfil the future needs of those who are the youth of today.

Today's youth will inevitably be faced with problems much greater than ours. Their problems will be more complex, of a global dimension, and to cope with those problems they will need foresightedness, understanding in depth, and those specific abilities that will enable them to plan wisely, plan courageously, and act in the best interest of all. They do have time, but they do not have forever.

Among other qualifications, they will need the mental and emotional ability to adjust rapidly and easily to changing world conditions, and to new-age technology. They must be prepared to understand the past, live in and with the present, and to deal intelligently with the future, their future.

To be ready and able to solve their problems, in their future, they will need more than just a knowledge of things; they will need wisdom, and the ability to use that wisdom dynamically and constructively. Knowledge that lies buried in the past, or in the sub-conscious, is of the past, related to the past, and dredging it up by whatever means will not provide new-age answers to new-age problems.

In the field of new-age education, new methods and the non-conventional approach to learning will undoubtedly be challenged by the ultra conservative minded segments of our population, and this in spite of the fact, that even now, new ideas, theories, and experimentation in the fields of creativity, psychology, parapsychology, extra sensory perception, and related phenomena have already shown positive results. Later, we may look for definite investigation and experimentation in the consciously initiated development of the intuitive faculties in man. When functioning, this will add another factor to man's problem-solving potential.

Today, time and events move swiftly. As one electronics engineer expressed it: 'Science is progressing so rapidly that by the time current scien-

tific data can be compiled, written up, and put into a manual, a large part of the information published has already become obsolete'. In the future old methods of education will no longer be adequate to meet the needs of the future. Problems involving science and its multiple uses, population growth, automation, economics, social adjustments, distribution and communication, politics, racial and international relationships, government, and so forth, will not be solved by using old, or even current methods of education.

There will be jobs in the future that do not now exist, materials still unheard of, and a science so penetrating that the dividing line between the physical and the metaphysical will have become non-existent. It has been predicted that the reality, the fact of the existence of the Soul will be discovered and proven by men of science. In place of the idea or belief in the separateness of lives there will be a recognised unity of all life extending in an unbroken chain from the infinitesimally small with its particular consciousness and specific functions operating within a larger part, and on to the individual human being considered as a living cell functioning within the corporate body of humanity.

Considering humanity as a vast organism, it is evident and observable that when a part of that organism is sick, lacking in physical, mental, emotional, moral, or spiritual health, that sickness will inevitably afflict, in part or in whole, the surrounding organism much as does the spread of a cancerous growth. It would, therefore, seem logical to assume that any act that tends to benefit the part will also benefit the whole. The idea is relevant whether we are considering the fraction, the individual human, or the entire human family as it is related to the totality of Nature.

It has been predicted that within a very few decades a mere fraction of the population of the U.S.A., with the added contributions of science, technology, and automation, will be able to provide all of the food-stuff and other essential commodities, including power, that the people of the U.S. need, or can use.

But, what of other less developed countries with their teeming millions of half-starved, and mostly uneducated people, lacking in technology and the 'know-how' to mass produce the basic essentials

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Books and Publications

The Future Evolution of Man, by Sri Aurobindo. Compiled, with a Summary and Notes by P. B. Saint-Hilaire. Published by George Allen & Unwin Ltd., Ruskin House, Museum Street, London. Price 18/- net, in U.K. only.

This is the era of the potted novel, potted histories and potted encyclopaedias. Here we have a potted philosophy. With consummate skill, P. B. Saint-Hilaire presents us with a compilation of quotations, mostly a page or more in length, from the works of Sri Aurobindo, and contrives to give us the essence of his ideas on the future deliverance of humanity from its present dilemmas. So successful is the compiler in extracting the nub of the teaching and in combining the extracts to form a coherent whole that there is a danger that he will fail in his second objective, which is to encourage readers to turn to the original works.

By far the greatest number of quotations are from *The Life Divine*, which has been published in one and in two volume editions, containing, in each case, over 1,000 pages. *The Human Cycle*, however, provides a particularly illuminating chapter concerned with the nature of reason, its sphere of operation and its limitations. This makes a good introduction to an examination of the present evolutionary crisis; while we owe an excellent dissertation on the differences between the ethical and the spiritual ideal to another of his works: *The Synthesis of Yoga*.

Sri Aurobindo, indeed, excels at lucid analysis of the exact meanings of spiritual terms. Even so, reference to the notes at the back of the book is advisable if we are to avoid confusion over some of his terms, such as 'vital', 'ego', and 'gnosis'. Once we have realised the way in which he uses these words we can the better appreciate his many illuminating comparisons. His examination of the

difference between intellectuality, mysticism and spirituality is illuminating, and his comparison of the introspective introvert and 'the inward turning gnostic' is most lucid.

But this is no dry logic chopping philosophy. When Aurobindo defines the true meaning of a shifting of consciousness to reach 'the central being, the true soul', this leads on to words of wisdom on how to bring about this shifting of consciousness. And when he advocates personal spiritual experience as 'the sky and summit' of religion, he speaks as one who has had this experience.

The present evolutionary crisis has evoked many attempts to raise man's sights to higher planes and set his steps on a wiser path. Many have excelled in analysing the constituents of the crisis, but too often have failed to give constructive solutions a matching persuasiveness. Sri Aurobindo devoted the last forty years of his life to study and reflection on this theme. He succeeds where so many have failed. Not only does he satisfy the logical brain, but his conception of 'ananda', the state of bliss, could set light to aspiration and stir our slumbering wills into activity.

Referring to 'the supermind', the notes at the end of the book tell us that 'Sri Aurobindo's principal works are a comprehensive study of this new power of consciousness, the conditions of its emergence on earth and the resultant transformation of mankind'. These three facets of his philosophy are well represented by the choice of quotation. Even in this shortened form a real solution of man's dilemmas is presented as an inspiring possibility and the steps to its practical realisation clearly defined.

Alice Bostock.

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necessary to meet the requirements for a mere physical existence. Can this country, the U.S.A., live, or even afford to live in a state of isolated plenty?

This scientific and technological advance in the over-all functioning of a nation will be a boon, a blessing, and it will also be the creator of many problems that the youngsters of today will be saddled with when it becomes their turn to take up and manage the affairs of the nation, and/or of the world.

On the negative side there will be problems to

be solved that involve every department of human living. On the positive side there will be unlimited opportunities, provided by leisure as a result of automation, for the individual to take stock of himself, learn of his particular interests, and then explore the many fields for self-expression that will lie open to him. He will no longer have to say: 'If I had time I would like to . . .'. The world of sports, culture, and all of the arts and crafts will be within range of his interests and endeavours. It may well be that another great renaissance, led off by science and technology, is already with us.

The Path of Descent and Ascent

ON the Way of Descending Approaches, the Buddha from the mental plane and also upon it, embodied in himself the blazing enlightenment which is the result of a rare occurrence, a cosmic touch. He challenged the people to the path of light, of which knowledge and wisdom are two aspects. These, when brought into relationship with each other, produce the light. In a curious and esoteric manner, therefore, the Buddha embodied in himself the force and activity of the third ray, of the third aspect of divinity, the divine cosmic principle of Intelligence. By its fusion with the ray of our solar system, the ray of Love, he expressed perfectly the significance of light in matter, of the intelligence principle as found in form, and was the Avatar who carried in himself the fully ripened seeds of the past solar system. We should not forget that our present solar system is the second in a series of three systems.

Then came the next great Avatar, the Christ, who, enfolding in himself all that the Buddha had of light and wisdom, being fully enlightened in the occult and spiritual sense, on the Way of Descending Approach, embodied also the peace of inclusiveness, which comes from the touch of divine acquiescence. He was the embodied force of submission, and he carried the divine approach to the astral plane, the plane of feeling.

Thus two great stations of energy and two major power-houses of light have been established by these two Sons of God, and the descent of the divine life into manifestation has been greatly facilitated. The Way is now opened so that the ascent of the sons of men can become entirely possible. It is around these two ideas of divine descent and of human corresponding ascent that the coming new religion must be built.

from A TREATISE ON THE SEVEN RAYS, VOL. II, 277/8.